An Alarum of VVar,

Given to the

ARMY,

And to their High Court of Iustice (so called) revealed by the will of God in a Vision to E. POOLE, (sometime a messenger of the Lord to the Generall Council, concerning the Cure of the Land, and the manner thereof.)

Foretelling the judgements of God ready to fall upon them for disobeying the word of the Lord, in taking away the life of the KING.

Also a letter to the Congregation, in fellowship with Mr. *Kiffin*, in vindication of *E. P.* advising them to live lesse in the Letter of the scripture, and more in the spirit.

ISAIAH 30. 15, 16, 17, 18.

15. Thus saith the Lord God of Israel, In rest and quietnes shall ye be saved; In quietnesse and confidence shall be your strength, and ye would not.
16. For ye have said, No, but we will flee away upon horses; therefore shall ye flee, we will ride upon the swiftest, therefore shall your pursuers be swifter.
17. A thousand as one shall flee at the rebuke of one, at the rebuke of five shall ye flee, till ye be left as a Ship mast on a Mountain, as a Beacon on a Hill.
18. Yet therefore will the Lord wait, that he may have mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord is the God of Iudgement, blessed are all they that wait for him.

PSAL. 68. 12.

[illegible] of Armies did flee apace: and she that tarried at home divided the spoile.
Wherefore separate the precious from the vile, and return yee.

LONDON,

- 1993

UMI - 19

A Vision, wherein is manifested the disease and cure of the Kingdome.

Being the summe of what was lately delivered to the Councel of War; By E.P. *touching the Death of the King, &c.*

SIRS,

I Have been (by the pleasure of the most High) made sensible of the distresses of this Land, and also a sympathizer with you in your labours: for having sometimes read your *Remonstrance*, I was for many dayes made a sad mourner for her; the pangs of a travelling woman was upon me, and the pangs of death oft-times panging me, being a member in her body, of whose dying state I was made purely sensible. And after many dayes mourning, a vision was set before me, to shew her cure, and the manner of it, by this similitude: A man who is a member of the Army, having sometimes much bewailed her state, saying, *He could gladly be a sacrifice for her*, and was set before me, presenting the body of the Army; and on the other hand, a *woman crooked, sick, weak and imperfect in body*, to present unto me, the weak and imperfect state of the Kingdome: I having the gift of faith upon me for her cure, was thus to appeal to the person on the other hand, That he should improve his faithfulnesse to the Kingdome, by using diligence for the cure of this woman, as I by the gift of faith on me should direct him. Nevertheleſſe it is not the gift of faith in me, say I, nor the act of diligence in you, but in dependance on the divine will, which cals me to believe, and you to act. Wherefore I being called to believe, ought not to stagger, neither you being called to act should be slack: for look how farre you come short of acting (as before the Lord for her cure) not according to the former rule by men prescribed for cure, but according to the direction of the gift of faith in me, so farre shall you come short of her consolation; and look how far you shall act as before the Lord, with diligence for her cure, you shall be made partakers of her consolation.

I am therefore to signifie unto you, that there is but one step between you and restauration, the which whosoever taketh not warily shall stumble, and fall, and be taken, and that is this; you are to stand as in the presence of the Lord, to be dead unto all your own interests, lives, liberties, freedoms, or whatsoever you might call yours: yet pleading for them still with men, speaking to every one in his own

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engage, for they are your due with them; but except you are as ready to resigne them up to the will of the eternall pleasure, as to plead them with men, you shall surely lose them; *For he that will save his life shall lose it, and he that will lose it shall save it.*

The Lord hath a controversie with the great and mighty men of the earth, with the Captains, and Rulers, and Governours: You may be great and mighty upon the earth, and maintaine his controversie, but against the mighty men of the earth is his controversie held: For as you are the portherd of the earth, he will surely break you to pieces, till there bee not a sherd left to carry coales on. The Kingly power is undoubtedly fallen into your hands; therefore my advice is, that you take heed to improve it for the Lord. You have justly blamed those who have gone before you, for betraying their trust therein. I speak not this as you are souldiers, but as the spirit of Judgement and Justice is most lively appearing in you, this is therefore the great work which lyeth upon you, to become dead to every pleasant picture, which might present it self for your delight, that you perfectly dying in the will of the Lord, you may finde your resurrection in him.

She being after demanded, *Whether she had any direction to give the Councel?* She answered, no: for the present, for she was in this case presented to her self as the Church, which spirit is in you, and shall guide you.

She being afterwards asked by some of the chief Officers, *Whether she conceived they were called to deliver up the trust to them committed either to Parliament or People?* She answered, No, for this reason, it being committed to their care and trust, it should certainly be required at their hands, but take them with you as younger brethren, who may be helpfull to you: Nevertheleſſe know you are in the place of watchmen, wherefore slack not your watch over them, for *the account of the Stewardship shall be required at your hands.*

It was further said unto her, *How then shall we be free from the aspersions of the people, who will be ready to judge that we improve this interest for our own ends?* She answered, Set your selves, as before the Lord, to discharge the trust committed to you, and trust him with your reward: I speak not this that you should be exalted above your brethren, but that you might stand in faithfulneſſe to discharge your duty; *For he that will save his life shall lose it, and he that will lose it, shall save it.* You have been Noble-men, behaving your selves with much valour and courage (as amongst men) now therefore lose

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not your reward, for this will be the greatest piece of courage that ever you were made the examples of; if you shall be as well content to lose house, land, wife and children, or what ever you might call yours in divine will, as ever you were to lay down your lives in the field.

SIRS,

I Have considered the agreement of the people that is before you, and I am very jealous lest you should betray your trust in it (in as much as the Kingly Power is fain into your hands) in giving it up to the people; for thereby you give up the trust committed to you, and in so doing you will prove your selves more treacherous then they that went before you, they being no wayes able to improve it without you. You justly blame the King for betraying his trust, and the Parliament for betraying theirs: This is the great thing I have to say to you, Betray not you your trust.

I have yet another Message to shew you, I know not what acceptance it may finde with you, yet I am content, here it is, let it finde what acceptance it may, I leave it with you.

The Message is as followeth:

Dear Sirs,

HAving already found so free admission into your presences, it hath given me the greater incouragement (though more peculiarly, the truth perswading me thereunto) to present you with my thoughts in these following lines. I am in divine pleasure made sensible of the might of the affaires which lye upon you; and the Spirit of sympathie abiding in me, constraineth me to groan with you in your pains; you may remember I told you, the Kingly power is undoubtedly fallen into your hands, which power, is to punish evil doers, and to praise them that doe well: Now therefore my humble advice to you is, that you stand as in the awfull presence of the most high Father, acting your parts before God and man, you stand in the place of interpreters, for many hard sayings present themselves to you, and will do, look for it: wherefore see,

That you give unto men the things that are theirs, and unto God the things that are his, it is true indeed, as unto men (I know I appeale by the gift of God upon me) the King is your Father and husband, which you were and are to obey in the Lord, and no other way, for when he forgot his Subordination to divine Father-hood & headship, thinking he had begotten you a generation to his own pleasure, and taking you a wife for his own lusts, thereby is the yoak taken from your necks (I mean the neck of the Spirit and Law, which is the

bond of your union, that the holy life in it might not be prophaned, it being free and can not be bound. *For the law of the Spirit of life in Christ Jesus, hath freed us from the law of sin and of death*, for the letter of the law, which speaketh to the flesh killeth, therefore you must suffer of men in the flesh, for the Lords sake, that so dying to your own bodies (that is to all self interest in divine will) your might also receive your resurrection, for you must dye before you can rise, you must loose your lives, Interests, Liberties, and all (before you can save them) casting your Crowne at the feet of the Lamb, who only is worthy; yet still pleading for them with men, for they are your due with them, a share they may not deny you; *Blessed are the dead which die in the Lord: for they rest from their labours, and their works doe follow them.*

From your own labours, I wish you rest in the Lord, that the fruit of your labours, which is the life of your faith may follow you to prison, and to death; know this, that true liberty either is not bound to any thing, nor from any thing, for it is subject to this or that (neither this nor that in divine will) nevertheleſſe as from the Lord you have all that you have, and are so to the Lord, you owe all that you have, and are for his own name sake. So from the King in Subordination.

You have all that you have and are, and also in Subordination you owe him all that you have and are, and although hee would not bee your father and husband, Subordinate, but absolute, yet know that you are for the Lords sake to honour his person. For he is the Father and Husband of your bodyes, as unto men, and therefore your right cannot bee without him, as unto men, I know and am very sensible, that no small straight lyeth upon you in respect of securing his person (for the manifold conceived inconveniences following, and necessities of evill event) in respect of raising more wars, and also other things well known to you, which will present themselves unpossible for you to avoid, nevertheleſſe, this is my humble and hearty prayer to the everlasting Father (which I present to you in words, that you may bee edified thereby) Remember I said, everlasting Father, for so we shall best know him for our consolation; that it might please him of his infinite, eternall life and goodneſſe to grant you a sure and certaine knowledge of this, that all things which are impossible with men (at the utmost extent of impossibillity) are possible with him, who only saith it, and it commeth to passe, the Lord of hosts,

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the God of the whole earth, who commandeth all hosts of men, Angels and Devils, whose eyes run to and fro throughout the face of the whole earth: To shew himselfe strong in the behalf of all those that trust in him: wherefore put your swords into his hands for your defence, and fear not to act the part of *Abigail*, seing *Nabal* hath refused it (by Appropriating his goods to himself) in relieving *David* and his men in their distresse; it was to her praise, it shall be to yours fear it not: Onely consider, that as she lifted not her hand against her husband to take his life, no more doe ye against yours.

For as the Lord revenged his own cause on him, he shall do on yours; *For vengeance is mine, I will repay it, saith the Lord*; who made him the Saviour of your body, though hee hath profaned his Saviour-ship; Stretch not forth the hand against him: For know this, the Conquest was not without divine pleasure, whereby Kings came to reigne, though through lust they tyrannized: which God excuseth not, but judgeth; and his judgements are fallen heavy, as you see, upon *Charles* your Lord: Forget not your pitty towards him, for you were given him an helper in the body of the people: Which people are they that agreed with him to subject unto the punishment of evill doers, and the praise of them that doe well: which law is the spirit of your Union: And although this bond be broken on his part; You never heard that a wife might put away her husband, as he is the head of her body; but for the Lords sake suffereth his terrour to her flesh, though she be free in the spirit to the Lord; and he being uncapable to act as her husband, she acteth in his stead; and having the spirit of Union abiding in her, shee considereth him in his temptations, as tempted with him: And if he will usurpe over her, she appealeth to the Fatherhood for her offence, which is the spirit of Justice, and is in you; For I know no power in *England* to whom it is committed, save your selves (and the present Parliament) which are to act in the Church of Christ, as shee by the gift of faith upon her, shall be your guide for the cure of her body, that you might therefore commit an unsound member to Satan (though the head) as it is flesh; that the spirit might be saved in the day of the Lord (I believe) And accordingly you may hold the hands of your husband, that he pierce not your bowels with a knife or sword to take your life. Neither may you take

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his, I speak unto you as Men, Fathers, and Brethren in the Lord, (who are to walk by this rule) Whatsoever you would that men should doe unto you, doe yee the same unto them: I know it would affright you to be cut off in your iniquity; but O, how fain would you have your iniquity taken away! Consider also others in their amazement; I know you have said it, and I believe, that if you could see suitable sorrow for so great offence, you should embrace it: I beseech you in the bowels of love, for there it is I pleade with you, look upon the patience of God towards you, and see if it will not constrain you to forbearance for his sake; I know the spirit of sanctity is in you; and I know as well the spirit of bondage holdeth you oft-times, that you cannot but groane for deliverance: Wherefore I beseech you for the Lords sake, whose I am, and whom I serve in the spirit, that you let not goe the Vision which I shewed you concerning the cure of *England*, as it was presented to mee: Wherein the party acting, being first required to stand, as in the awfull presence of God, and to act for her cure, according to the direction which he should receive from the Church, by the gift of faith upon her: (Act he must) but not after any former rule by men prescribed for cure, (but after the rule of the gift of faith) which I humbly beseech the Almighty Lord to establish in you. I rest,

Your servant in the Church and Kingdome of Christ.

Elizabeth Poole.

After the delivery of this, shewas asked, whether she spake against the bringing of him to tryall, or against their taking of his life.

She answered, Bring him to his tryall, that he may be convicted in his conscience, but touch not his Person.

A Friend to truth and of the Authors to the Reader.

THe occasion of the next ensuing Letter (written by T. P. *in vindication of the Author) was this, the Author Mrs.* E. Poole *having delivered a Message of the Lord to the Generall Counsell of the Army forewarning them against that great sin, fore told of by the Apostle to be the sin of these latter dayes,* viz. *Selfe-love, the forsaking of which, would be a great stop and let to the Independent designe,* viz. *the taking away the life of the King: there arose diverse false witnesses,* viz. W. K. *Mr.* P. *and Mr.* John Fountaine, *but none of these stood to the publike test but Mr.* Fountaine, *who endeavouring to weaken the Message by scandalizing and reproaching the Messenger, charging her with some follies committed many yeares agoe, and long since repented of, and with other things she knew not: The old Serpentine trick new revived, but in a finer dress: For it is not unknowne to thee (good Reader) how the Lord Christ, when in flesh, was called a glutton, a wine bibber, a friend of Publicans and Harlots, and shall Christ in spirit, thinke you, fare any better? As also thou art not ignorant of that place in* Math. 13 25. *where it saith the Kingdome of Heaven is likened unto a man which sowed good seed in his feild, but while men slept his Enemy came and sowed tares among the wheat and went his way: this man is the Lord from Heaven, who sends his Servant to sow right good seed* viz. *wheat, the word of God, the Child Jesus, in his feild even your hearts, but while you sleepe the Enemy comes, (the Devill, the accuser of the brethren, who alwayes comes in a sleeping time, in the night, and dark understandings of men, when they are commanded from him to watch) and stealingly soweth tares among the wheat, on purpose to choake the wheat, or at least to cause it to be despised, upon the instant of time when Christ was borne in the flesh, King* Herod *fearing his Kingdome and government should be taken from him, sent forth * and slew all the children that were in* Bethlehem *and in all the Coasts thereof, this was a figure of that which was to come, to be done upon the first appearings of Christ in spirit, for as the child of the bond-woman did persecute the childe of the free-woman, so they that are borne after the flesh, doe persecute them that are borne after the spirit, and the first borne of the forme will persecute them that come in the power of the most high, you know the Story in the* 12. *of the* Revelations * *of the woman cloathed with the Sunne* &c. *being with child, cried traveling in birth, and pained to be delivered; and a great R[illegible]gon having* 7. *heads* &c.

Mat. 2. 16.

Rev. 12. 1,2,3,4, 6. &c.

before the woman, &c. to devoure her childe as soon as it was born the issue of it was, the great Dragon was cast out, the old Serpent called the Devil and Satan the accuser of the Brethren: and I make no question, but the same effect it shall have upon some; I pray let these things be considered by thee, the Lord himself will make application of this in due time to the hearts of these refined persecutors,

ver. 9. 10.

Farewell.

The Copy of a letter, as it was sent from T. P. *a friend of Mrs.* Elizabeth Poole, *To the Congregation of Saints, walking in fellowship with Mr.* William Kiffin.

DEar brethren in the bowels of love and mecknes, I kindely salute you, wishing you an encrease of all faithfulnes and true knowledg in the mystery of Christ: The cause of my present writing is to acquaint you, that providence hath lately brought a letter to my hand, directed to my husband, concerning one Mrs. *Poole*, once a member with you; which woman say you, for scandalous evils was cast out: Now it being some years since it was done, I humbly desire a little to reason with you about the grounds, why this still remains upon your spirits, seeing Christ saith, *forgive yee one another, as I forgive you*; and God is said to remember our sins no more; this therefore is a note of forgivenesse not to remember, and sure we should shew our selves children of our heavenly father; but further I desire before the Lord, that you examine your own hearts in this thing, what your end is in it; if it be, you think, she is not worthy to have a livelihood amongst men, then why doe you not either by the Civill Law, if that will take hold of the offence, or by some other way, if nothing will satisfie you but her blood, take some present course that may put an end to this great difference: but if you think this be too grosse, or more then the offence requires; then I beseech you, for the Lords sake, to consider your own actings in this thing, whether you do not as much as in you lyes, carry on the same designe, though more closly from the eyes of the world, but sure before the Lord it can appear no other, but the hunting after her life; nay is it not more then to take off one single life at once? or which is greater cruelty, for a Tyrant to take a man life at once? or by degrees; and then your selves be judges, whether your proceedings towards her be not a killing all the day long: for you cannot be ignorant that she hath no livelihood amongst men, but what she earns by her hands: and your defaming her in this manner

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cannot in an ordinary way but deprive her of that, and so at last bring her blood upon you: if you say, you acquaint none but the Saints with it, that is evident to the contrary, for your open publishing it in the Councell of War, caused the world to take notice of it, and yet your spirits rest not here; truly dear friends, as the evil spirit wrought in her one way, when with you; so consider whether the same spirit, do not highly work in you at this time another way; the Lord give you understanding in all things: But if her life be not that which you aim at, then is it these divine discoveries of life and light, which God makes out to the world by her: if it be so, then you are to know, that he is too stronge you strive with; but about this I would a little quere: first, whether do you think that because such evils were manifest in her, when with you; therefore it is impossible now that any good should be brought forth by her: do you not hope to grow better and better. But secondly, is it not Gods usuall way to manifest himself there highest, where in time past he was by the evil spirit kept lowest; yea, doth he not suffer himself for this very end many times, thus to die in appearance, and to leave a soule to it self, that so it may see what it is in it self, and so learn to die to it self, that so he may have the more glorious resurrection in that soul. I beseech you for the Lord sake to consider these things: as for her outward person, I conceive she cares as little for it as you can, therefore you may take your fill of trampling on it; but I beseech you be carefull how you medle with the spirit that breaths in her, for surely brethren, I know not what spirit manifested it self in her while with you; I am sure, and I speak nothing but the truth, that I have found a most divine spirit in her, as far as I could discern, and that which comes to the spirit and life of things, and in this methinks you should rejoyce, for truly, I have heard many professors and professions, but to my knowledge I never heard one come so near the power, I do not speak this as being affected with any person, party, or opinion; I blesse my God, I am now in his strength; delivered from that, though some have falsly affirmed my being deluded by her, but I am confident I can say with *Paul*, and that not onely repeating the letter, but in truth; that those things which I have received, have not been from man, nor woman, nor any other thing, but by the meer revelation of *Jesus Christ* in me, God manifesting himself in my own flesh; and therefore they much wrong both her, and me, that affirm it, but especially they wrong or speak a lye of that God that did it for me: and because I hear it so reported amongst you, I thought good to write one word

to clear it, that so whether you will hear, or whether you will forbear the word of truth might judge you; give not ear therefore to all you heare though from brethren, least you be brought into a snare; for since the defection of the Churches men, yea good men have been such lovers of themselves and their own opinions, that they will speak largely, upon little ground, to keep up their own glory; God having not yet undone them, for were they once undone men, they would willingly be what God would have them, however the world accounts of them; there is another thing which came to my ear, that it should be given into the Councel by your two witnesses, that the said Mrs. *Poole* should say, that you cast her out for difference in judgement; and when Coll. *Reeth* and Coll. *Harison* asked to whom she spake it, they said to some of *Abington*: now indeed my husband said to you, that he thought such a thing, but when he came home and see so little ground for his thoughts, I think he had but little comfort in telling you so; and then brethren if you upon such slender grounds should act in this strange manner against her, affirming this thing so publikely, I think you have cause to be humbled for it, and justly to repent of your evil; I desire you to bear a little with me, for truly it appears to me, rather to be your rage of spirit, then your true love, either to her, or truth, for me thinks it would savour more of a true Christian spirit if you had first spoken with her, and have seen what change the Lord hath wrought in her, as knowing that *Mary* out of whom seven Devils had been formerly cast, *was made* the first messenger of Christ Resurrection; yea, and she must bring it to the Apostles, and not the Apostles to her: You say in your letter that you left her to the judgement of the great day, and I beseech you brethren, do you not again take her into your own daie, for truly I believe that daie in a measure hath come upon her, and the Lord himself is at work with her, therefore do not feare but the work will bee well done, onely we as well as she must have patience in it, and surely this is the confidence that I have concerning her, that she hath seen evill in that estate she walked in with you, and certainlie God is good to her in this, shewing her what an abominable spirit of wickednesse may be hid under the greatest practices and professions of externals, not that these are the cause of it; no, the gold and the silver is mine, saith the Lord; but we bestowing it upon our lovers, and making our selves great with his ornaments, he is fain, in love to us, to take us from them, or they from us, and so finde out a more speciall administration to perfect us in: Oh the infinite riches of our God! where doth his bount

bountie end, sure his waies of love are unsearchable, and his paths of mercy, in which he follows poore fallen man, and poore backsliding souls, are past finding out, how narrow are our capacities, we judge as men, we may think as some did of *David*, that there is no help for such things in God; but all things in truth will be found possible with him, even where they are altogether past our thoughts and conceptions, and become to us impossible; I beseech you therefore be perswaded to bow down to him; I know you are conscious, that all judgement is not committed unto you, and therefore it is possible you may not judge right in this thing; for truly brethren we may conceive many things even by the letter it self, and yet not living in that spirit that writ the Letter, we may erre, I pray do not mistake me as if I would any way speak slightly of the letter, farther than it speaks of it self; no, I blesse the Father for it, and by sweet experience can say, that I was never so confirmed in it, now the Lord hath drawn me to him out of it, even in that spirit that wrought it; I am for the conscionable use of it, but I would not abuse it; I am sure, those men that would set it above the spirit, can hardly free themselves from that thing, I hope therefore you will not count it your excellency to walk in the letter, but rather desire the Lord to perfect you in that spirit that writes the letter, for then and never but then shall we be able to walk by right, and speak of the letter truly: I have not yet acquainted my husband with your letter; I shall wait upon God what answer to receive from you: for truly dear brethren, upon serious deliberation, I know not how to approve my selfe faithfull in the eies of God to my brethren here, if I should deliver it; for God having put it into my hand, I must also see clearnes from him before I part with it: for though blessed be the father, we have a sweet hopefull people amongst us that wait upon God, and have fellowship one with another; yet whether they may digest such things as you write of, I really question; therefore it would be unfaithfulnes in me, if I apprehending an evil to them, or any other, should not as much as in me lies prevent it; and this I shall do, by detaining the Letter, till further manifestation from God what to do with it, do not judge me in this thing, I beseech you; I have one Judge, even the Lord, and he that put it into my hand, will at length clear my integrity in it, I have nothing to doe for my self in it, the Lord knows; onely,

How I may approve my selfe faithfull to men in the Lord and for the Lords sake; your desire I exceedingly like, that we may be kept from errors; and the Lord keepe us from all errors, but who must shew us what errour is, but the God of truth himselfe, wee

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have lived in error, and have suckt them in from our cradles, and yet who will speake so much against error as wee, stating our selves still in the truth, my sweet friends, the day of truth is but now dawning upon us, and how is it opposed, yea by those that are children of truth, in their measure; yet wee have all looked for it, and prayed together for it a long time, but truly now wee will not own our prayers, but turne away our face from our Saviour, because hee comes not in such a garb as we imagined he would, when we know its his prerogative to cloath himselfe with what flesh, or garment he pleases, bretheren what would you have, doe you not know that a glorious day hath beene spoken of ever since the Prophets, and the Apostles: Though the day was dawned upon them, yet they bid their hearts not to be terrified, as if that day were neare, for saith he there must be a falling away first, and that wicked one be revealed, notwithstanding *Peter* tould them that he was a partaker of that glory, that should bee afterwards revealed, however saith he, you have a sure word of Prophesie to which yee doe well to take heed, as if he had said, brethren, wee have beene with the Lord in the mount, and have beheld that excellent glory, but yet to you that have not so seene Christ there is a more sure word of Prophesie; for visions and revelations doe most especially confirme and strengthen those that have them, but here is a word that is spoken to all, and is as a light shining in a darke place, therefore you doe well to take heed to it till the day dawne, and the day Star arise in your owne hearts, and you be swallowed up with that glory, that now you expect and wait for, onely know this, that no private spirit can understand these Scriptures that speake of that day, it must be the spirit of God alone, let us cease from our own Spirits therefore, for they are selfish and private, bound up to this and that, and so it would confine God also, but his Spirit is as large as himselfe, its without bonds, its neither here nor there distinct, but it is individually every where. But that which I desire you to consider from these Scriptures is, that this day of falling away hath beene; and all the world hath wandred after the beast, since the Apostles time; therefore how neare may we expect our glory: wee should not be troubling our selves therefore still with falling away, but now looke for a rising, for sure man hath his day, and now the Lord will have his day: now seeing this day of the Lord must have a dawning, and some Disciples may bee taken up into the Mount, before other some, it should teach us not to judge our brethren, that speake of higher injoyments then we have, for wee being

ing behind should rather judge our selves, seeing we are more in the day of man, and acknowledge our selves so to bee, still looking for, and hastening to the day of God, in which wee may act selfe nor selfishly, no longer, but our God may bring forth his owne righteousnesse in us; and truly brethren you may bee satisfied in this, that wee are verily industrious to keepe our selves from error, but wee know that in his strength wee shall bee perfected, and when himselfe comes and speakes, then shall we know that it is hee; and truly bretheren, I would not have you infidels but believing, this day hath taken some unawares, and though many may have it in notion yet I am sure that some have it in power, I have one thing more to you concerning your Letter, and truly I cannot but wonder at it, that is, how you durst so peremptorily to judge the woman that shee brought a delusion for a vision of God, I beseech you consider seriously before the Lord, whether you are sure that it was so or no, before you make it so publike, and send it forth with the authority of a Church, surely friends, you will much abuse the authority of your Church, in affirming mere supposition for truth, the Lord be pleased to open your eys in this thing, it may be your father in mercy desires, a little to plead with you by a weake Instrument, and therefore put the letter into my hand, that so he might put some stop to your furious driving, & truly I can looke upon it no other wayes; therefore willingly meet your God in this mercifull act towards you, for if you doe not, the dumb Asse next time may reprove you, I confesse, soules, I am the weakest of all, a poore undone soule in my selfe, the Lord alone take all the glory, yet if I may bee usefull, as being one of the body, in keeping you from doing greater evils, I shall be willing and rejoyce, though I goe under never so great an odium my selfe, for sure freinds, account of me how you will, I am one of you, and tenderly affect you, and in this thing would have God truly exalted: For this grace is given me to love truth under any appearance, though indeed, that may sometimes appeare to men to bee truth which I cannot close with; but I mean any appearance that my God comes in, and I hope shal be more and more perfected in it; and indeed it is sweet to mee that he hath given me, through mercy, to know his voyce from a stranger, it may be the world may judge me for it, because it comes not in their form, but I shal rest in the Lord: wel brethren, if you see mercy to you in that which the Lord hath spoken by me, receive it and rejoyce in him, it may be I may prove to you as *Abigail* did to *David*, keep you from shedding blood, & from avenging your selves with your owne

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hand, the Lord shew us therefore what that scripture meaneth, *I will have mercy and not sacrifices*: there be many things in the letter of the scripture, which we through weaknes may think to be sacrifices, as the Pharisees did, when God abhors it, and will have none of it, in such a time as he cals for mercy; therefore hee bids us learn what that meaneth: we may have it, and read it, and speak it, but to learn the inside of it, learn what it meaneth, will be our comfort, and our Crown; and truly my dear friends, I am perswaded, that this is a time, in which, mercy is required of us towards our Sister, and not such sacrifices: If you please to send me a word of an answer, leave it with M. *Calvert*, at the Black spred Eagle at the West end of *Pauls*; I do not think it fit as yet, that you acquaint my husband with it, not for unlawfulnesse sake, but conveniency; for surely brethren, I am not willingly carryed, to give you or him, or any one offence, onely as the Lord manifests it to be his will, and then I must leave Father, and mother, and all, and cleave to him. Let me have your answer as soon as you can: but I beseech you, do not answer me, but the Lord; and then see how you can justifie your selves; in him therefore shall I wait for it, and dear souls, though I am nothing, and can doe nothing in my self; yet I beseech you do not reject any word of truth, love, and sincerity that God sends by my hand. *Job* saith He did not reject the cause of his Maid servant when it came before him, though the word said, they contended with him: I can give you more satisfaction if you please how I came by the letter, I am sure it was unexpected by me, onely the Lord would have it so; and therefore all your care must serve the Lords designes, to bring it to my hand when my husband was not in town: do not therefore look upon me, but look to the Lord, and use me as kindely as *Job* did his servant, reject not my cause, for surely it is not mine; I leave you to the Lord, in whom I desire rightly to guide you in this thing, and am

Abington: 6. March 1649. *Your sincere loving Sister and servant, from the greatest to the meanest of you,* T.P.

Errata in Alarum.

Page 4. *line* 1. *for* have done, *read* have done to be righteous. [illegible] *li.* 27. *for* and your, *r.* but you your: *p.* 7. *l.* 15. *for* are, *r.* were [illegible] *l.* 14. *for* as appeareth for, *r.* as appeareth in that: *l.* 2[illegible] ca[illegible] *r.* call the: *l.* 22. *for* call the, *r.* call it the: *p.* 9 *l.* 22 [illegible] taken viz. *l.* 24. *for* say, *r.* said: *p.* 11. *l.* 7. *for* e are, *r.* yee are [illegible] *l.* 15. *for* the sea, *r.* these.

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